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three stellar groups of sevens, the *Tiksi-Tipki*, the *Lu-mâsi*, and the *Mâsi* stars. A chapter is then given to the celestial equator of Arâtos, on whose astronomical poem Mr. Brown published a book some years ago. He shows here that the Cilician poet was turning into Greek verse Babylonian material 1,800 years older than his time. A chapter is devoted to the Euphratean celestial sphere, in which, among other topics, the heavenly spheres of Anu, Bel, and Ea are described, and another sums up the technical results of the discussion by giving a list of all the Babylonian names of stars which the author has identified, together with their modern equivalents. Two chapters in conclusion are devoted to the psychological conceptions which found expression in the constellations and the manner of their formation. The work is illustrated with a number of cuts reproducing Babylonian figures.

The author's task was a difficult one, and he does not pretend to have reached in all cases absolutely sure results. His arguments are often convincing, and many of his identifications seem most probable. The volume nevertheless produces on one a feeling of disappointment. Mr. Brown is a disciple of Professor Sayce, and an admirer both of him and Professor Hommel. His method of work is their method, and, as some of us believe, it is not a method which it is safe to follow. Nevertheless, students of ancient astronomical systems cannot ignore Brown's work.

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SOME HERESIES DEALT WITH. By ALEXANDER H. JAPP., LL.D., F.R.S.E. London: Thomas Burleigh, 1899. Pp. vi + 293. 6s.

OFFERING AND SACRIFICE. An Essay in Comparative Customs and Religious Development. By A. F. SCOT, M.A. London: Thomas Burleigh, 1899. Pp. vii + 232. 2s. 6d.

THE "heresies" here "dealt with" are not those of theology, but of science, and largely of anthropological science. It is, however, a question which the reader is continually asking himself: Who is the heretic? Is it Dr. Japp, using his orthodox victim as a clotheshorse for the exhibition of some of his own favorite ideas? Or is just the reverse the case? To use his much-employed method of giving the final stroke to a heretic [?], we ask: "Will Dr. Alexander Japp tell us

what we so much want to know?" Well, whosoever are the heresies, the dealing with them makes very interesting reading. The author is a Scotsman, and therefore a born controversialist. His method is simple: Divide and conquer. Let us enumerate his achievements. Mr. Andrew Lang is castigated for holding that the Hebrew "passages through the fire" were probably (or possibly) harmless rites. Really they were human sacrifices. Westermarck's view that tattoo marks, cuts, etc., were mere decorations made for the purpose of attracting the opposite sex is met by an array of facts to prove them something else, tribal signs, etc. Sir Henry Maine's books are examined and a variety of anthropological errors disclosed. Goldwin Smith, Grant Allen, and Andrew Lang are pilloried together as having written on Hebrew religion without knowing a word of Hebrew. Perhaps this is enough, and it is not necessary to pursue Miss Kingsley, Messrs. Rhys Davids, Margoliouth, Addis, and Professor Rhys into the holes where Dr. Japp leaves them. Whether somebody could not find our author driving his hobbies rather recklessly, *e. g.*, that one about the general vileness of Hebrew religion, with its sacred prostitution and human sacrifice—that we leave to those who have felt his lash. But to see Dr. Japp quoting as authority for some of his views "a living American [biblical] critic" who turns out to be the author of a cheap book, the mere echo of Renan, makes us rub our eyes. And has Dr. Japp ever read Kamphausen on *Human Sacrifices in Relation to Israel's Religion*? There is a man who knows Hebrew.

No one reading the second of these books in close connection with the first could doubt that A. F. Scot, M.A., is a pseudonym of the redoubtable Dr. Alexander Japp. Or is the pseudonymity the other way? At any rate, here are the same controversial tactics, the same extreme views of Hebrew religion, the same language, even to the reproduction of the brief essay on Mr. Petrie's "Eaten with Honor" (*cf.* pp. 121-7 with *Some Heresies Dealt With*, pp. 246-50). The argument of this volume is in brief that sacrifice is in its origin the eating of the god, who is a man, *i. e.*, a deified ancestor; in other words, that human sacrifice is the earliest, and that all other forms of sacrifice have grown out of it by substitution. Of course, then, cannibalism was its concomitant. Among other peoples the Hebrews were human sacrificers and cannibals in their Yahweh worship down to the exile. On the basis of this view of sacrifice the author rails at the sacerdotalism of the Church of England, which is nothing less than revived paganism. With this latter portion we heartily sympathize,

although we are sure that Dr. Japp (or Mr. Scot) would have produced a stronger impression by remitting his abusive language and by being less cocksure of his ideas about early sacrifice and the Hebrew religion. His array of evidence in illustration of sacrificial custom is valuable and makes his book worth having by all who are interested in early religion and religious institutions.

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REALENCYKLOPÄDIE FÜR PROTESTANTISCHE THEOLOGIE UND KIRCHE. Begründet von J. J. HERZOG. In dritter verbesserter und vermehrter Auflage, unter Mitwirkung vieler Theologen und anderer Gelehrten, herausgegeben von D. ALBERT HAUCK, Professor in Leipzig. Siebenter und achter Band: Gottesdienst-Hess; Hesse-Jesuitinnen. Leipzig: J. C. Hinrichs'sche Buchhandlung, 1899, 1900. Pp. iv + 804; 788. M. 12 each volume.

EIGHT years after the completion, in eighteen large volumes, of the second edition of this great work (1888), which at that time represented the highest achievements in all departments of theological science, the first volume of the third edition, under the editorship of Dr. A. Hauck, to whom, after the death of the former editors, Herzog and Plitt, had been intrusted the editing of the later volumes of the second edition, issued from the press of the J. C. Hinrichs'sche Buchhandlung. A firm less zealous for the advancement of theological science, and with a constituency less exacting in its demand for the latest and the best, would probably have been content with such improvements in the third edition as could have been made by a careful revision of the plates, the addition of new materials in appendices or supplementary volumes, and such like comparatively inexpensive devices. The work before us is completely reset, and contains so large a proportion of new matter that it is in no sense a mere revision. The better articles of the second edition have been thoroughly revised and enlarged when needful, and the literature brought up to date. A very large proportion of the most important articles have been written afresh by the most eminent specialists on the particular matters in hand. Eight volumes have appeared in the four years since the appearance of Vol. I. The slowness of the progress of the work through the press constitutes the chief objection that can be urged against it. The present edition will be more than ten years in appearing, and the early volumes will